685 addnced) to be sufficiently compensated by the forceable recovery of the stolen objects or of others of equal value, without any penalty. Within the central group theft must, however, necessarily be rare because it could hardly fail of
681 instant detection.[170] The wholly non-Indian punishment of imprisonment is unknown, and the Indian punishments of whipping and of biting by ants were also said not to be in use here.

673 No actions other than physical injury, trespass (particularly on fishing waters), and theft were specifically cited as criminal and of conceivable occurrence. Voluntary cohabitation among the unmarried is not criminal, or even reprehensible, and rape and adultery are claimed to be unknown (a most
[609] unlikely statement, but no other information was obtainable). It should, how-
[684] ever, be recalled that at least one non-Indian traveler is rumored to have been executed for rape or seduction, but this was generally denied, as it probably
674 would be, whether true or not. In such a culture and community most of the crimes on our statute books are nearly or quite impossible: fraud could hardly ever be successful, debts are seldom contracted and early payment could not be avoided if possible at all, and there are no taxes, licenses, or any of the other hundred and one fruitful causes of crimes and misdemeanors in more complex cultures.

858 It might be noted here also that in such cases as we saw the minor misde-
861 meanors of children were not punished in any way and such punishment was said to be neither necessary nor customary.

Trade

433 The Kamarakotos do not have and, as far as one can judge from present conditions, have never had a completely self-contained economy. It is true that they could survive and even live comfortably on the products of their own region and their own labor, but it is also true that they do not and that the ne-
[177] cessity would mean a marked change in their way of life. Nor is this true simply
439 because they now use some non-Indian materials and articles. They also re-
[487] quire various products to be obtained from other Indian tribes. It is certain that
[487] the Guiana tribes in general had well established trade routes and a far-flung
[171] system of inter-tribal trade long before white men appeared. This trade still flourishes.

437 All trade is by barter, in the truest sense. The parties normally exchange things that each wants for his own use at the moment, not accepting articles that serve as tokens for further exchange or that are to be kept for future use. The only advance beyond this basic type of barter is that intermediate barter is also practiced to some extent. An Indian will accept or even seek something that he himself does not want at the moment, but only if he knows that he can

170 [see footnote on p. 327, category 116 – Analyst]

parents and children, and friends there are evident expressions of pleasure and consideration, exchanges of gifts, and efforts to please. Children play together in greatest amity (Figs. 81, 82[2]) and it is common to see boy chums who are almost always together and often stand arm in arm.

Children in general lead unusually happy and secure lives. Although not given tasks beyond their strength, they are not treated as something apart from adult life but are integral members of society like everyone else and share in all activities on an equal basis. They are well treated and deferred to as much as one adult would defer to another. They seldom need disciplining, because they act much like their elders beyond a greater playfulness, which is quite innocent, and no adult activities are categorically forbidden them. We never saw a child disciplined and saw few cases of their needing it, in our opinion. The small babies cry infrequently because they usually get what they want without crying. Several times when a baby cried for something that an older child had, the older child gave it, even if a little reluctantly.

Until they can walk, children almost never leave their mothers. They are carried everywhere in the baby-sling, to such an extent that a sling with a baby in it seems part of an adult woman's costume (Fig. 83).[2] The baby never feels insecure, because he is always with his mother, and he is never hungry, because her breast is always there for him to help himself. He is an honored and protected member of society from his first breath. There can be little doubt that much of the placidity and amiability of the people has its origin in the baby-sling. Most civilized mothers could learn a great deal about the psychological, if not the physical, care of infants from the Kamarakotos. Their system does not, as some theorists would suppose, produce what we would call "spoiled" children, but produces happy and reasonable ones.

Some Carib tribes have practiced extensive infanticide and perhaps some still do. Of course the Kamarakotos deny this in their case, and it is so contrary to their characters that they are doubtless truthful in this denial. They seem greatly to desire children. Orphans are adopted, usually but not always by a paternal uncle, as a matter of course and are in every respect treated like their own children by the foster parents. No woman said or seemed to feel that she had too many, or even enough, children.

Modesty.

The Kamarakotos are extremely modest, but only on one point. Adults do not expose the pubic region, even before members of the same sex. Men and women show no particular reticence in performing physiological functions in plain sight of persons of either sex, but manage to do so in such a way that the pubic region is not in view. Very small boys are not embarrassed at being quite naked, but as soon as the loincloth is put on they begin to show modesty.

[2] [see pp. 265a and 265b, category 116 - Analyst]
[2] [see p. 280a, category 116 - Analyst]
[text continues on p 266]